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THE

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MAY, 1857.

THE ECCLESIASTICAL CONVENTION.

IN the published Minutes of Synod, for 1855, on page 15, will be found the following resolution :

“Resolved, That hereafter the clerk of each Presbytery shall present, at the opening of each Synod, a list of its ministers and ruling elders, and that each member thus reported shall be a member of Synod, and that the Session of each settled congregation shall be entitled to a representation, by one of its members in Synod. On motion it was resolved, that the proposition and the subject to which it refers, be postponed until the next meeting of Synod.”

It was evident that a majority of the members of Synod were in favor of the foregoing resolution ; but as determined opposition was made to its passage, on the ground of its being an unconstitutional method of attaining the end proposed, in the view of the objectors, it was agreed, almost or altogether unanimously, to postpone its consideration.

It came up accordingly in the unfinished business of the Synod, at its next meeting, in the City of New York, May, 1856 ; and in the records of the proceedings of the Synod, at that time and place (Banner for 1856, July and August), page 198, will be found an account of Synod's action in the matter. The result was the adoption of the following resolution :

“Resolved, That a convention of all the ministers, with a ruling elder to each, from each Session, assemble in Cedarville, Ohio, on the third Wednesday of May, 1857, at 3 o'clock P. M., in order to determine whether the present mode of existence shall be continued, or the delegated character of Synod be terminated.”

There has been a growing desire, on the part of many, for a number of years past, to have the Constitution of Synod changed to its original plan, which is acted upon in the Reformed Presbyterian Synods both of Scotland and Ireland, by which every minister in our Church had a right to a seat in the supreme judicatory, and each settled congregation was entitled to one member from among its elders. The object of the convention of ministers and

elders, which is to meet on the 20th of May next, is, to determine whether it be the will of the Church thus assembled, that the Synod shall be composed of all the ministers of the Church, and an elder representing each settled congregation, as was formerly the case; or that there shall be a delegation from each Presbytery, of its ministers and elders, according to the present mode.

It may be observed, as recorded on page 206 of the Banner, for 1856, that two of the most learned and most judicious ministers of the Church, presented reasons of dissent from the act of Synod calling this convention. They are, I believe, both opposed to the present system of delegation, and in favor of that change, which they desire, whose movement procured the calling of the convention. But contrary to the view of some other leading ministers of the Church, they hold that Synod is competent of itself, and by its own authority, without reference to any other body or assembly, to change its Constitution and modify its mode of existence. I agree with these brethren, but do not argue the question; and while esteeming the call of the convention a useless matter, yet I regard it simply as the Synod meeting in another form, and possessing the powers of the Synod and nothing more. A very large majority voted for the convention, and it is to be hoped, that there will be a full, prompt, and faithful attendance, as its importance demands.

In the humble opinion of the writer, there are good reasons why the proposed change in the Constitution of Synod should be made. A word on one or two of these reasons.

In the first place, the reason assigned for the adoption of the present plan does not now hold, namely, that it would secure a larger attendance of the ministers and elders of the Church at the meetings of Synod. At the time when this change was made, our small Church was scattered over as wide, if not a wider extent of territory in the United States, than at present. In addition to this, the great want of facilities for travelling, the amount of time consumed in journeying to and from the place of meeting, and the expense incurred, were formidable obstacles in the way of a full attendance. In order to secure a larger attendance, it was proposed to send a certain proportion of the members of each Presbytery, while part should remain at home, and all the churches should unite in raising funds to defray the expenses of those attending. But such are now the speed, and smallness of expense in travelling, and wealth of the Church, that this reason for the present system of delegation entirely falls to the ground; or, indeed, becomes an argument for its abandonment; for without doubt the attendance would be as nearly, or more nearly full, if all the ministers were again allowed the right of a seat in Synod, which, on the ground of expediency they gave up. To notice a particular instance of the working of the present system: at the last meeting, many regrets were expressed on account of the absence of one of our most active and useful ministers, whom the system of delegation debarred from attending. The fathers adopted this system to

secure a larger attendance. They desired an attendance as nearly full as possible. Let us abolish the system of delegation, and return to the original plan, for the same good reason. All the ministers and an elder from each congregation have the right, and should maintain the right of a seat in our supreme ecclesiastical court; and they should consider it a duty to be present at its meetings.

In the second place, the system of delegation, now in force, is objectionable, because it affords an open door for unfairness and partisan management. If the Synod be properly and essentially a representative body, constituted by representatives chosen to act in the name and stead of each Presbytery, to present their views and carry out their plans in the higher, federal court; then the idea of the whole Church, meeting in a Synod, composed of all its ministers, and an elder representing each Session, would be out of the question at once. But even if this were the case, still I would maintain that the present system of delegation is an unfair one. If Presbyteries are to be represented in our Synod, as the States are represented in the United States Senate, then let each Presbytery have the same number of representatives, as each Presbytery is an independent court, with equal authority and equal powers. Then each Presbytery could elect and send to Synod its one or two representatives to speak and act in its name, with assurance that its weight in the Synod would be equivalent to that of any other Presbytery. But let the present mode of delegation be followed, and one Presbytery may send members sufficient to carry every question against several other Presbyteries. For example, three Presbyteries, consisting of three ministerial members each, would send, according to the present ratio of delegation, two ministers from each, or six from all, with six elders; whereas, one Presbytery (as the Northern, at last Synod), consisting of ten ministerial members, would send eight ministers, with as many elders, and would have sixteen members in Synod, while the three Presbyteries would have but twelve in all. Such a ratio of delegation opens the door, as we have said, for unfairness and strife between the different sections of the Church.

Another peculiar feature in our present system is, that, while each Session must appoint and send a duly certified delegate to Presbytery, from its number of elders, and no other elder, unless called to a seat by a vote of the court (and this is, perhaps, an assumption), is a member of Presbytery, yet, elders who are not members of Presbytery are appointed as representatives in Synod; sometimes as many as four from one congregation, and the same individuals, year after year, without interruption, and if I mistake not, even where there has been no connection, in the relation of an elder, at the time, with any congregation. These things produce suspicions and counter-workings, and destroy confidence and harmony and affection among ministers and people. Let every minister of Synod have his right to a seat in Synod secured to him, and each church have its elder there, and thus the whole Church

will speak and act on all questions of public interest. If we were so large as to have a general assembly, or if our Synod must be founded on "the principle of a representation of Presbyteries," then let us have a fair representation of Presbyteries, which now we have not.

COMM.

SCOTCH FREE CHURCH MISSION IN INDIA.

STRIKING CHANGES AMONG THE HINDUS.

DR. DUFF reached Calcutta on the 16th of February last. "It was my purpose (writes Dr. Duff on the 8th of April) by this mail to have sent you a somewhat lengthened statement relative to the existing condition and operations here. But having learned that the season for preparing a statement for local circulation had come round, and Mr. Gardiner having undertaken to prepare a statement, and to forward a copy of it to you, I deem it best in these circumstances to postpone mine. At present, therefore, I shall only refer to some views of a general kind. To one who knew India a generation or two ago—as it lay in the almost hopeless stagnation of twenty or thirty centuries, and with an hereditary reputation of being unchangeable—its present aspect appears not a little surprising. Change—change—change, has begun to lay its innovating hand on many of its most venerated institutions, as well as on the habits and usages connected with the outer and inner life of myriads of its inhabitants. Of course, the manifestations of such change are by no means universal. In a country of such vast territorial extent, there are regions that still lie in the lap of stagnation, unconscious of surrounding movements, and undistracted by the breath of progress. But at the great central foci of influence, and along the great thoroughfares of travel and commerce, the evidences of change in progress or in prospect obtrude themselves on the eye of the most casual observer. I shall briefly glance at a few of the more obvious. About a quarter of a century ago, we felt almost isolated from Europe, and at an awful distance, by sea, of fifteen thousand miles from home; while the passage by the Red Sea, when then projected, was scouted as the vision of an idle dreamer; now, that passage, regularly accomplished every month, has shortened the distance from home to a fourth of what it was before—has removed the feeling and the fact of former isolation—and has, in a manner, brought long stagnant India into immediate contact with the stirring activities of Europe. Then, if we had an answer to letters within the twelve months, we could not complain; while the irregularities of correspondence were endless, depending on the fluctuations of season and the varying powers of sailing vessels; now, we are independent of seasons and sailing vessels. Western India, and through the telegraph even Eastern India, being within a month of Southampton; while twice every month we can usually calculate almost on the very day when home

will pour in upon us its masses of written correspondence and published intelligence. Then the trade of India was greatly restricted, being but very partially opened to the west; the interior of the country was wholly sealed against the intrusion of strangers; while no one could even touch its guarded shores without a special license from the Court of Directors; now, the commerce of India is thrown freely open to the whole world, and has accordingly undergone an unprecedented increase; the denizens of every clime may enter it without license or passport; while the interior is thrown open from end to end, to the capital, the enterprise, and the exhaustless energies of the Anglo-Saxon race. Then, there were no properly made roads in India—only rough tracks, difficult at all times, and utterly impassable during the rains; now, in different directions, as between this and North India, there are thousands of miles of excellent roads, with hundreds of substantial bridges, equal to any in the British Isles; while, in consequence of such facilities, internal traffic and communication have greatly increased, to the great advantage of the inhabitants. Then, travelling was limited to the three or four miles an hour of the palkee, the camel, or the elephant; now, from the improvements in the roads one may travel in different quarters hundreds of miles in horse vehicles, at double or even treble that of the Asiatic rate. Then, the first railway laid between Manchester and Liverpool was heard of as an all incredible wonder; now, at Bombay and elsewhere, considerable portions of railway have been opened; at Calcutta we have already one hundred and twenty-five miles of it in actual operation, and the natives avail themselves of it (contrary to all expectation) to such an extent that the daily ordinary trains look like the extraordinary monster excursion-trains at home—while in addition to its purely locomotive benefits, it has helped to shake the faith of many in the long-cherished traditions of their fathers—some, at Bombay, remarking that the great tunnel dug through the hill in its neighborhood by the skill of ‘mlechos,’ or unclean engineers, is really a more marvellous achievement than that of the excavation of the Salsette and Elephanta caves out of ‘the sides’ of the hill—a work to which only gods and demi-gods are ordinarily reputed to be equal; while some of the old incredulous Brahmins in Bengal, when persuaded to be eye-witnesses and judge for themselves, have been seen knocking their foreheads in a sort of agony, and exclaiming, at the sight of the mighty train as it rolled along like one interminable vehicle, that Indra himself (their Jupiter or god of the firmament) had no such carriage as that! Then, all letters and papers were slowly carried, at exorbitant rates of postage, in boxes, swung by a bamboo across men’s shoulders, over paddy fields, and marshes, and jungles; and often in the rainy season literally dragged through mud and water, and bringing us in the end a consolidated mass of pulp; now, along the great trunk roads they are swiftly and safely conveyed in horse vehicles, while at last we have obtained a penny stamp for letters in India, and sixpence for home—the postage on home papers being removed alto-

gether; the effect on native as well as European correspondence is unspeakable. Then, the quickest mode of communicating heard of by sea or by land, was that of steam; now, we too have got thousands of miles of that most wondrous of all scientific inventions, the electric telegraph, conveying its messages mysteriously on lightning wings, so as practically to annihilate time and space; and strange indeed was it for me to see this crowning symbol of our highest modern civilization traversing forests which hitherto have been the exclusive domain of the hyæna and the tiger; or peering out over the peepuls and the palms of our consecrated groves; or skirting the sides of India's idolatrous temples, the deaf, and dumb, and sightless occupants within all profoundly unconscious of the near presence of a power which, as the climax of the vast intelligence of the age, silently proclaimed that their long and doleful reign was fast drawing to a close. Then, no one but the amateur geologist thought of the undeveloped mineral resources in India; even coal and its uses were wholly unknown to the natives; a few years ago, in the jungly hills between this and Mirzapore, a company of ascetics, having lighted their sticks or dry cowdung where veins of coal were outcropping, the black stone (as they regarded it) caught fire; astonished beyond measure, they circulated the report of a new miracle: the very stones were burning! What could this indicate but a special manifestation of Agni, the god of fire? So hundreds flocked to the spot on pilgrimage; a new shrine was erected, and worship duly rendered to the god of fire! The report was the means of directing some Europeans to the place, who soon ascertained the real miracle, and turned it to profitable account by digging and working a mine, which since has been supplying the Ganges steamers in Upper India with coal; now, the whole of India is in course of being accurately surveyed by scientific gentlemen at the expense of Government. Iron ore of the highest quality, and other useful minerals, have been discovered in large quantities; already coal mines, in different and distant parts, have been successfully and profitably wrought; and companies are being formed for the excavation of other mineral treasures, which have lain undisturbed, through popular ignorance and prejudice, from the days of the deluge. It is scarcely possible to imagine the distinctive and combined influences, which all these innovations, discoveries, and improvements, even of a general kind, are destined to exert on the hitherto stationary and reputedly immovable masses of India's population. But, to come more especially to Calcutta, the metropolis of British India—a quarter of a century ago the printing press was only beginning to be known to the natives; there were only two native presses and two small weekly native papers established, the one, by the orthodox Hindus, for the exclusive advocacy of the abominable rite of Sati, or widow-burning, about that time abolished, amid many dolorous apprehensions, by Lord William Bentinck; and the other, by the enlightened and liberal Rajah Rammohun Roy, to oppose the Sati as cruel and barbarous; now, there are upwards of fifty native presses in con-

stant operation, from which emanated, in the course of last year, between forty and fifty thousand works in Bengali, chiefly in the service of idolatry, superstition, infidelity, and vice; while there are upwards of twenty native journals, weekly, bi-weekly, and daily, some in English, but most of them in vernacular, discussing all sorts of subjects, social, political, and religious. Then, the English language, English literature and science were only beginning to be recognized as important by a few of the more intelligent natives; now, there are thousands, or rather tens of thousands, to whom our language is quite familiar, and our literature, in its varied departments, the staple aliment of their minds. Then, there was but one solitary institution, the Government College, where a higher English education could be had, and that, too, in a comparatively imperfect form; now, besides those connected with our own and other Christian missions, there are several efficient seminaries established, and vigorously supported by natives themselves, which supply a really superior English and vernacular education to thousands. Then, among Europeans and others the impression was strong and inveterate that such was the prejudice—the intense bigotry and hostility of the Hindus—that no natives of respectability or caste could possibly be induced to come to any institution, if the reading of the Bible were made an integral and essential part of the course; the only man in Calcutta who expressed anything like faith in the possibility of the experiment was Rammo-hun Roy; chiefly through his influence, five youths of good caste were prevailed on to come to me, and that was the commencement of our institution!—now the barriers are so broken down, that native youths of good caste come crowding, literally in thousands, to our own institution, as well as to others, which, encouraged by our successful example, have been organized on a similar plan, and for similar ends. Then there was not a single Hindu educated in English literature and science who had embraced Christianity; our own mission was the first which was privileged to admit any of this description into the Christian Church.

“Of these first converts some have been called to their eternal rest; two are still surviving, the one professor in Bishop’s College, the other the pastor of a native church, gathered out of heathenism by himself, in connection with the American Presbyterian Mission in Northern India; now, in connection with our own and other evangelical missions, many scores of educated natives have been baptized; the baptisms, male and female, immediately connected with our own mission, independent of children, amounting to upwards of a hundred. Then, there was not a single native Christian capable of greeting me in my own tongue; now, in the employment of our own mission here, there are three ordained ministers, one licentiate, nine catechists, several teachers, and some dozens besides, male and female, who hail me as one of their fathers in the Lord; while scattered throughout the country, and variously occupied, there are others who send to me their warmest written congratulations on my return. Then, there was not a single pupil anywhere

to welcome my arrival ; now, in the Central Institution in Calcutta, upwards of eleven hundred are actually present,—being by far the largest number in any institution in India—rise up joyously to salute and welcome me back again ; with six or seven hundred in Chinsurah, three or four hundred in Bansbaria, and two or three hundred in Culnah ; while scores, or rather hundreds of old pupils, now occupying useful and important situations under Government and otherwise, have been calling or writing to felicitate me on my return ; and to pour out their tribute of grateful acknowledgments. Then, such was the strength of prejudice and antipathy to a minister of Christianity, that out of those who had received a superior English education, not one at the outset was willing to come to me for instruction of any kind ; now, on my return it is announced privately to one or two natives, who convey the intelligence to their friends, that I propose to deliver a lecture to them ; and in the great hall of the Free Church Institution I find an audience of five or six hundred of the educated natives assembled to hear me address them on the providential connection of Britain with India, and the necessity of Christianity for India's regeneration. Then, Hindus of good caste treated with scorn the very idea of betaking themselves to any species of trade or handicraft ; or even encountering the defilement of touching a dead body for anatomical purposes ; now, the medical college has been established, and five or six hundred bodies are annually dissected—Brahmins and other high-caste Hindus being the principal operators ; some of our own pupils (one of them a Brahmin) have become practical engineers ; and, in the school of industry and fine arts, recently established, I have seen Brahmins and other high-caste Hindus handling the clay and moulding it into statuary and varied ornamental workmanship. Then, with fear and trembling, and amid not a little persecution, the Rajah Rammohun Roy ventured to whisper that the popular polytheistic form was a corruption of the genuine Moncheism (as he represented it), or rather Pantheism of the Vedas, by far the most sacred of all the reputedly inspired Shastras of India ; he consequently set himself up, not as the destroyer but as the reformer of Hinduism, and founded the Brahma Sabha, for the worship of Brahm, the supreme god of Hinduism, yet even so moderate a movement drew upon him torrents of invective and contumely from the then all but unbroken hosts of the champions of the popular faith ;—now, the number of his followers has increased to thousands, and they have advanced far beyond what their founder ever contemplated—actually repudiating, as some of their leaders the other day assured me, the alleged inspiration and divine authority of the Vedas altogether, and plunging headlong into a blind unreasoning rationalism, similar to that of dreamy, crazy Germanism and its apish progeny among the half-witted theologico-philosophists of other more highly-favored nations ; and there they are, unanchored and unmoored, without chart or compass, drifting away with full set sails, whithersoever the winds and the waves of tumultuated chaotic natures may hurry them. Then, the most tremendous

anathemas were held over the head of the man who would dare, publicly at least, to expose or denounce the dogma or practices of popular Hinduism; now, from the spread of English education, and its awakening, liberalizing tendencies, hundreds act thus with perfect impunity, while yet remaining members of the Hindu community. Only a few days ago, a Hindu gentleman writes, not anonymously, but under his own proper signature, in one of the English newspapers, in the following strain: 'No more do we see any Hindu—any educated Hindu, I mean, believing in the dogmas of his forefather's religion. No more do we see him believe that the earth which we inhabit is supported by a serpent, tortoise, or an elephant. No more do we see him give his accordance with tenets that the flowing of a glow-worm into a burning lamp causes our death; that there is a man in the moon; that Basooky shakes the earth; that there is a mountain called Sumeru, higher than the sun; and that pilgrimages to holy places, such as Kassi, Goya, Sree, Khettryo, and Brindabuhn, will make us righteous, and secure us heaven. Such superstitious notions and fallacious doctrines have been totally dispelled from his heart by an acquaintance with English philosophy, or, to speak properly, through the medium of English literature and science,' &c. Then, the Government of India, home and foreign, looking strangely and suspiciously askance at missionaries, for the most part ignored their labors as either fanatical or worse; now, the supreme government at home has formally and officially recognized them as benefactors of India, and pronounced their labors in the educational department as worthy of being encouraged by grants in aid; while in the Government Committee appointed to frame regulations for the Indian universities about to be established, will be found the once despised missionary alongside of Government secretaries, members of the Supreme Council, and other high state functionaries.

"In a somewhat similar strain I might go on to other contrasts, and note especially the gradually growing sentiment with reference to the necessity of female education among the more intelligent natives, as well as the efforts that have actually been made in connection with this unspeakably important object; but for the present I must forbear. My time and paper admonish me that I must draw to a close. Enough, surely, has been stated to indicate that changes, great and momentous in their bearing on the ultimate destinies of India, are in rapid progress.

"Having the state of things a quarter of a century ago vividly before my mind's eye, and looking abroad now on the considerably altered, and hereafter still more rapidly altering state of things, I confess that an inexpressible feeling of awe creeps over my spirit. I feel somewhat, though in a higher and more peculiar sense, as I felt about this time two years ago, when standing on the verge of the mighty St. Lawrence—when the thaws of latter spring were acting with visible effect, and there were unmistakable signs that that vast icy pavement which concealed the dark depths beneath was about to break up amid the thunders of splintering and crush-

ing fragments, and the mind in wildering maze was racked in striving to realize the rush and roar of the restless cataract of waters, and the tossing and dashing hither and thither of the rapidly accumulating and rapidly dissevering masses, wondering, ere the floods settle down again in their wonted channels, what cities and districts might be strewn with the wreck and ruin of all that was stateliest in architecture, and goodliest in the products of the field. For ages and ages, has the mighty stream of Hinduism been moving on slowly, silently, and sluggishly in its dark deep channel; bound, solidly bound, with the frost and the ice of endless, nameless, boundless polytheism, idolatries, and superstition. Now, however, we are on the mighty verge of mighty coming changes. The whole vast incrustation seems gradually loosening and softening under the thaw of wide-spreading knowledge and improving enterprise. Intellect, slumbering for ages, is awaking out of sleep; mind, so long sluggish and dormant, is stirred up into multiplying activities; new tastes are created, subversive of the old order of things; new passions are excited; new objects of ambition presented with luring attraction; the spirit of devoted superstition is fading and giving place too frequently to the spirit of a rampant secularism; and where the old moorings and anchorages of Vedantic pantheism and Puranic idolatry are shaking into weakness before the blasts of innovation, we are threatened (if the Lord in his mercy interpose not) with an outbursting flood of wildest and most undefinable infidelity; and if so, what havoc may there not be of all that is goodliest, fairest, best, ere the rational soul, purified as well as liberated, settle down in the peaceful channel of Gospel righteousness and peace! But the Lord reigneth! that is our hope—our stay—our support. Oh, what a time for stronger faith, more fervent prayer, more energetic effort! Help, oh, Lord, help—do we feel with increasing intensity—help, for vain is the help of man!—ours it is to employ the means—thine alone it is to energize them all with the breath, the living breath of thy Holy Spirit! Never was a time or place when or where an institution like our own was more needed—as a beacon of light amid the gathering gloom, a pillar of testimony amid the descending floods of error.”—*Foreign Missionary*.

GEMS FROM THE CORAL ISLANDS.

IN the introduction of Christianity into Rarotonga, we have a signal illustration of the well-known and significant verse, “The Lord maketh the wrath of man to praise him, and restraineth the remainder thereof.” The Rarotongans had heard, by natives of other islands driven upon their shores, of the “white-skinned foreigners,” by whom neighboring isles had been visited in a great ship. They had offered prayers that the “*Kookes*” (from Captain Cook) might come to them. After years of waiting, a ship drew near the island, which one native only dared to approach. This ship Williams supposed to be “The Bounty,” after she had been

taken by the mutineers, for the astonished native told his countrymen of plantations of taro, bread-fruit, and other trees, growing on this floating island, watered by two flowing streams—the pumps probably being at work at the time. However that may be, the ship sailed, and years again passed during which the Rarotongans heard, from others cast away on their shores, how on distant islands these “Kookes” were living; that they had come from Beritani, and were servants of Jehovah, their God, and that they were teaching his Word to the people; that Jehovah was the true God, and Jesus Christ his Son, the only Saviour.

However astonished and delighted they may have been with this intelligence, they had to wait nearly twenty years before they saw another great ship. They beheld it with transports of joy. But, alas! those whom she carried were servants of another master. The history of their stay records a series of rapine, cruelty, vice, and bloodshed. They adopted the half-naked costume of the natives, and outdid them in all manner of wickedness. Jealousies, quarrels, conflicts, followed in quick succession, and blood flowed freely. The intruders at length escaped, carrying off some captives, and among these Tapaeru, a young chieftainess, who was torn, with ruffian violence, from the embrace of her father, and the ship sailed. How strange that this act of violence should have led to the introduction of the Gospel into Rarotonga! Yet such was the fact. The wicked men who had acted such a part thought not so, but God's hand was there. He can counterwork the designs of the wicked. The captain was induced to leave his victims at Aitutakai. There they heard of Jehovah, they learned that they were sinners and needed a Saviour; and there Tapaeru began to esteem that Saviour *precious*. Had those things happened earlier, Tapaeru would have heard no Gospel of salvation at Aitutakai. As it was, she was ready, in 1823, to return to her own country under charge of Williams, to protect and introduce the native teachers in her own island home. The voyage was long; it was difficult to find the island, for it had not been accurately marked in charts, or rather not marked at all. At last it was discovered, and the savages on the island were full of excitement as the ship approached. The father of Tapaeru was overjoyed, and the people generally, at the return of Tapaeru and her companions. Native teachers landed and remained on shore during the night with their wives. It was an awful night, for when the song and dance and *Kava* inflamed the passions of the savages, they proposed to murder the teachers, and to place their wives in the seraglio of the chiefs. The execution of this design was prevented only by the devotedness and faithfulness of Tapaeru. She argued, she wept, she interceded, and literally fought for their preservation.

Spared through the night, at early dawn the following morning the teachers returned to the ship. Delighted to see them alive, the first inquiry of the anxious missionaries was, “Can you remain on shore?”

“Alas!” replied the teachers, “these are the fiercest savages

we have ever known. The Tahitians were bad, but these are much worse." Pointing to the bruises on their bodies, and exhibiting their torn garments, they continued: "We have spent a fearful night; but for Tapaeru we should not have been alive this morning." And the general impression was that none could venture to live on shore.

It was felt to be a trying and responsible hour; but just at the moment when the missionaries had decided that the island must be left unoccupied, Papehia, a young native Christian, came forward, and, "instead of uniting with us," says Mr. Williams, "in our uscless regrets, resolved to be left to attempt the work." "Whether the savages spare or kill me," said this intrepid teacher, "I will land among them. 'Ko Jehova toku tiaki' (Jehovah is my Shepherd); 'Tei roto au i tona rima' (I am in his hand);" and, leaving his all behind him, simply clothing himself in a shirt, and a few yards of calico as a wrapper, and tying in a handkerchief a book containing portions of the Holy Scriptures, printed in the Tahitian language, he was prepared for his work. On the reef there stood a number of tall athletic warriors; they looked in proud anger and disdain on the servant of Jesus, as he came near the shore, and, with their spears poised, had a will to hurl them at him; but they were restrained, and Papehia landed, alone, in the midst of the heathen population of Rarotonga, the first Christian teacher to instruct them in the knowledge of the true God, and of salvation by Jesus, his Son.

Of the few natives who had come with the teacher from Aitutakai, only two or three could be depended on as being faithfully attached either to himself or to his cause; among these, Tapaeru was the most conspicuous, who already gave evidence that she had not received the mercy of God in profession only, but in power. Under her influence, the chief promised his protection to her friend, but laughed at his attempting to overthrow the gods of Rarotonga.

From the first day of his landing, Papehia gave himself solely to his work; every act of his daily life stood out in bold contrast with the deeds of the people, and was a lesson of instruction concerning God and the doctrine of his Word. Whether at home or abroad, whether at meals or at work, he was at all times surrounded by a number of natives, curious to see and hear some new thing. As his actions and words were reported from clan to clan, crowds of people came from all parts of the island, to whom he gave a simple exposition of the great design of the "Evangelia a Jesu," and narrated to each party details respecting the overthrow of heathenism and idolatry in the Tahitian islands. That there was *no more war* among the tribes of those lands, was as mysterious and marvellous as that the former gods were no more; and, without understanding anything of the genius and ultimate design of the Gospel, the masses of these barbarous people knew and appreciated the advantages of peace, and were willing to wish success to the "tuatua tu ke," the strange word that could secure its establishment. Hence

were kept in abeyance, for a time, those feelings of hatred and opposition which a more intimate acquaintance with the purity of the Gospel excited, and which threatened, subsequently, to destroy the mission.

At this time, however, novelty and excitement brought the people together in such crowds as to create the necessity for more formal public worship. A large and beautiful grove of cocoanut-trees was selected for the temple, and there, in the midst of the wild multitude, the man of God, day by day, expounded the mystery of the "words" of his book. At first, scarcely anything excited more ridicule than his prayers; to *bow before nothing*, and to speak to a deity *not visible*, was, in their estimation, the climax of folly. "Does not your God visit the earth?" inquired some of the people. "He is everywhere present," replied the teacher, "presiding over and blessing all the works which he hath made." "Ask him to come down and show himself," was then demanded. "He is a spirit, and a spirit only," was the answer. "What! a god without a body?" was the jeering retort. "Who will believe that?"

The teacher was unable to go beyond his first replies; and if he had had the ability, the persons taught had no power to receive it. But, adapted to his work, Papehia turned the discourse to something practical. "You and your fathers," he said, "believe that 'Tangaroa,' and 'Rongo,' and 'Oro,' are great gods of power, and that to injure their 'tiki' would be followed by death. Now, in the Tahitian islands, these gods have been destroyed. They are no gods; they are a lie. Jehovah is the true God. He is a spirit, and cannot be seen." At these remarks, the excited natives concluded that the teacher was not only a "nevena" (a fool), but that he was a "tangata pikikaa" (a liar). "Why does he talk thus?" said they; "does he think that we are 'matapo' (blind)? He says that his God cannot be seen—and yet, look at him, he carries his God about with him! See, how he talks to it, and what his God says to him, he tells us! Wherever he goes, he carries it; when he sleeps, he has it near him—that is his God!" It was his "book" to which they referred. They, for some time, sincerely believed his book was his God, as much as Tangaroa was theirs.

The next important movement which engaged Papehia's attention was the establishment of a daily school. Having a few books in the Tahitian language, he began to teach the young people the alphabet, and many of the old folks learnt portions of Scripture by memory. By those, and other methods, knowledge increased, and with it grew a distaste for the follies of heathenism and idolatry; and it became evident on this account, as well as from the determined opposition of the priesthood, that Papehia needed assistance. Up to this time he had been the only teacher on the island, but just now he was joined by another from Tahiti, and the pioneering work of the mission advanced most rapidly. There were but few real converts; yet so mighty had been the teaching of the Gospel in this short time, that the foundations of idolatry,

as a system, were evidently being broken up. The priests were the most inveterate in their opposition to Christian teaching; yet, strange it was, that one of the priests was the first man on the island who publicly gave up his idol, at the same time placing his son under the care and instruction of the teachers; and within ten days after the destruction of his idol, fourteen others were consumed in the flames.

The first chief who publicly gave up his idols was "Tinomana." One day, after a final conversation with Papehia on the subject, he said to one of his attendants, "Take a torch and set fire to the 'vaerua kino' and his temple." "Do it not," commanded his priests, "he is mad." Still Tinomana persisted, against the expostulations of the people. He said, "My heart has taken hold of the Word of Jehovah;" and truly, nothing but this could have induced him to burn the gods that his fathers held so sacredly, and worshipped so devoutly, from time immemorial.—*Nova Scotia Christian Instructor.*

A SABBATH-SCHOOL CELEBRATION.

ON New Year's Day I had the pleasure of being present at a very interesting Sabbath-school celebration; and believing that the whole body is interested in the welfare of each member, and that a narrative of the exercises may be suggestive to some, who in future may wish to have an anniversary entertainment for their Sabbath-school, I have determined to prepare a brief sketch for your pages.

As I understood, some two weeks before the close of the year, the teachers met, and resolved what they would do. At once they appointed committees,—to collect funds, to purchase books, to provide eatables, to procure evergreens for decoration, and three trees—and then adjourned until the afternoon before New Year.

At the time appointed, all met in the Sabbath-school room; some prepared decorations of evergreen for the pillars, speaker's desk, lamps, &c.; others formed of hemlock twigs, in large letters of "living green," the welcome "A HAPPY NEW YEAR," which was hung against a white wall back of the speaker's desk. On two pine trees, on either hand of the desk, were hung, for each scholar, a bag of nuts, candies, &c., an apple, and a beautiful gilt-edged Testament, or embossed and painted card. Around each tree, also, were placed large plates of cakes and apples for the scholars and the friends who were invited to participate in the pleasures of the occasion.

A third tree, of small but graceful top, towered toward the ceiling, near the middle of the room; on it *nothing* was hung at that time.

On the afternoon of New Year's Day the shutters were closed, and the room completely darkened. Ten large solar lamps were lighted on the pillars, behind the trees, and in various places where the best effect would be produced; and at 2 P. M., the hour ap-

pointed for assembling, the room was in a blaze of light. The teachers were all in their appointed places, and as the scholars, who were by this time assembled at the door, were admitted one by one, they hastened to the places assigned to their several classes. Visitors took their seats in the part of the house apportioned to them. Many, on entering, were startled by the effect of the room, which they so unexpectedly found ornamented and illuminated. The exercises were conducted by the Pastor. A portion of a Psalm was sung; one of the teachers was then called on, and led in prayer. Several of the scholars then repeated the Shorter Catechism, *without missing a word*; and received a reward which had a short time before been promised to each who would say it *perfectly* on that day.

Another Psalm was sung by the school. After that each class was called by name, when a pupil from each carried and hung on the *third tree* mentioned above, a white purse, containing a New Year's offering from each class, for the cause of missions. To the purse was attached a motto verse, while others were put in the purses by the children along with their gifts. Although the idea of the children bringing an offering on this occasion had only been suggested a week before, the sum was much larger than any one expected it would be.

Among the mottoes found on the purses, were the following:

"Preach the Gospel to every creature."

"As therefore we have opportunity, let us do good to all men."

"And let us not be weary in well doing."

"Little children, keep yourselves from idols."

"Behold, I bring you good tidings of great joy."

"It is more blessed to give than to receive."

The selections in the purses were very good, and showed that the Bible had been searched with zeal and interest for them.

After this, a large part of the school repeated a considerable portion of the 119th Psalm, which had been commenced a few weeks previously by the scholars generally. The Methodist clergyman of the place was present, and addressed the school briefly and appropriately alluding to the Testaments which hung on the trees, as "the leaves of the Tree, which are for the healing of the nations."

The school then rose again, and united in singing; after which the roll was called, and eighty-two answered to their names.

After a few remarks made by the Pastor, each class was called, and came with their teachers to the trees, received their gifts, and returned to their seats, observing, as they had done all along, the most excellent order. In the meantime, while the children were thus provided for, the entertainments provided for parents and visitors present were passed around.

Unwilling to tax longer the well-tried patience of the little folk, the school was then dismissed with a parting psalm and the benediction. Thus closed the exercises after nearly two hours continu-

ance, in which, to my surprise, I saw no sign of weariness even in the little children.

I have often been present at celebrations on similar occasions, but never before have I seen such beauty of effect in arrangements, fitness of exercises, and interest in the services, as in those of the school above referred to, although I learned that the time and money expended, in the celebration, were so small, as to be within the reach of even the feeblest of our congregations.

Are not such occasions of great benefit to a Sabbath-school as well as a great pleasure? While they twine the hearts of the young to the Sabbath-school by pleasant associations, do they not also enkindle into a brighter glow the teacher's interest and energy in his work?

May that school find the social and religious exercises of that pleasant occasion, the introduction to a truly happy New Year in their Master's service. And while they labor, may they rejoice in the assurance that "in due time they shall reap if they faint not."

OBSERVER.

VOLNEY'S MISSIONARY SUBSCRIPTION.

MANY years ago, a prize was founded by the infidel Volney, himself an accomplished linguist and extensive traveller, to be given annually by the French Institute, for the best works in the African languages. Without the knowledge of the author, the "Polyglotta Africana" of McKoelle, a missionary of the Church of England, and his grammars of the Bornee, Vei, and Geruba languages, were submitted in competition for this prize; and the first prize of 1200 francs was awarded him, with a high compliment, on the part of the adjudicators, to the patience of research and process of analysis exhibited in these works. Thus has the infidel, in the providence of God, been made to promote the progress of the Gospel: the wealth of the sinner has been laid up for the just.—*Church Miss'y Intelligencer.*

A WHOLE FAMILY IN HEAVEN.

A WHOLE family in heaven! Who can picture or describe the everlasting joy! No one is absent. No father, nor mother, nor son, nor daughter is away. In the world below they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory, which shall be everlasting. There is hereafter no separation in that family. No one is to lie down on a bed of pain. No one to wander in temptation. No one to sink into the arms of death. Never in heaven is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that in his infinite mercy, every family may thus be united.—*Albert Barnes.*

HOW SHALL THE WANT OF MINISTERS BE SUPPLIED?

THERE can be no person, who is at all conversant with the religious movements of the present day, but must feel that the great want of every department of the Church of God, is a larger supply of *faithful ambassadors of the cross*, to go forth and occupy the fields that are white already for the harvest. We can cast our eyes on no field that has a superabundance, or even a sufficiency. But wherever we look we see a want. We know of no department of the Church of God which has not been, for some time, and still is, mourning over this lamentable state of affairs. One of the organs of the Lutheran Church says: "At this very moment, the Lutheran Church in the United States is probably suffering more for the want of ministers than any other in Christendom. If we had 500 faithful men on hand, in six months we could furnish every one of them with a pastoral charge. Many of these charges would support their ministers from the beginning; and the most of them would become self-supporting in a very few years. From Illinois and Iowa, Wisconsin and Michigan, Kansas and Nebraska, Texas and California, and many other regions, the reiterated cries are constantly sounding in our ears, 'Send us ministers, send us missionaries! send some one to tell us of Christ and salvation! Do it soon, or see us perish for lack of vision.'" From recent statistical tables of the Presbyterian Church, O. S., we see that eight hundred and seventy-six churches are vacant, or nearly one-fourth of their entire number. It is true, and a gratifying fact, also, that they report an increase of theological students in their seminaries generally, but withal, their numerous periodicals are very frequently proclaiming the same want to which we now refer, asking for and trying to give replies to, the almost universal question, How shall this state of things be remedied? As we look at the state of the N. S. Presbyterian Church, the same sad picture presents itself; they report nearly five hundred vacant pulpits, and are eager to have an increase of ministers, pressing the question upon the Church, its parents, and its young men, in public action, in their Assemblies, Synods, Presbyteries, and repeatedly through their periodicals. The Congregational body appears in a still sadder state, reporting one-half of all their churches vacant. And so, as we look at the Associate Reformed, and the Associate Church, we see that they are in a similar condition with others: they are asking for a greater supply of ministers. In fact, every department of the Church of God, in this and other lands, is crying out, What shall be done? As we look at our own Zion, we are not an exception to the others; for, in common with all, we are mourning; and indeed we have sad and abundant reason to mourn, as we listen to the repeated cries of our starving congregations, our mourning vacancies, and see the destitution of a heathen world, stretching forth its hands to us as to others, and crying out, 'Come over and help us.' Such a state of things calls for deep searching of hearts, and an effort to be made

by every child of God, in order to remove this dark pall from the Church of Jesus Christ. It is not the world that is to blame, for if blame rests on any it rests on the Church; the Church, in her collective capacity; in her present ministry; in her parents; in her youth. Very much has been written and said on the subject, that the inadequacy of ministerial support is the *chief cause* of this want. We are not just prepared to endorse, fully, this statement; though we do believe that it is one, and perhaps not the least of the causes that has helped to bring on such a state as that now witnessed in the Church at large. There can be but one opinion on this subject, and *that*, that the present average support of the ministry is inadequate, and one of the best methods to supply the great want of our times, an increase of the ministry, will be to aim at a higher standard of liberality. It is a principle that pervades the Gospel, that the *laborer is worthy of his hire*; and if even good men, in any other profession, have arrived at the conclusion, that they should have a fair support from the business in which they are engaged, is it surprising that the ministry expect, that while they serve at the altar, they will live of the altar? It cannot be denied, that the present state of things is the necessary result of the Church's indifference. Let not the opposition to this view say, that such lowers the standard, the worth, or the piety of the ministerial character; but rather let them place themselves in the minister's position, and test, without prejudice, the merits of the question. At our recent meeting of Synod, in the City of New York, various efforts were made and plans tried, by which the Church might be brought up to the standard of a higher liberality, in order to prevent *ministerial starvation*, and yet nothing in the end was effected. Sums were even spoken of as the necessary support in the city and country.

We are not just prepared to say what should be the point to which any or all our congregations should come. But we do believe a *minimum* should be established, and that below that minimum—secured either by the congregation, or from a fund (for the purpose), or from both—no minister should be settled. That such a course would be advantageous to the Church and the ministry, needs not to be proved. At our recent meeting, minimums were mentioned, and some members, as in most cases, argued pro and con. The principle of love was advocated as the supporting test. There are many pretensions to love where there is little reality, and love with some, as a paying principle, is, in many cases, a weak principle. There must be love, but there must be more,—it must be an acknowledged duty; for the support of the ministry is not merely a charitable donation, as some unjustly think, but a debt justly due, and cannot be withheld without injustice to them, and dishonor to Christ.

It is a fact that *cannot* be overlooked, that with ourselves, as a denomination, we are as yet generally *below* the mark of a proper sustenance. The minimum spoken of in the late Synod was \$1000 in the city, and \$600 in the country. Now, let us look at facts,

and we have congregations in the cities of New York, Brooklyn, Philadelphia, Pittsburg, Alleghany, Cincinnati, Chicago. Were we to present a table which we have before us, with the necessary items of expense in either of these cities, at a very moderate calculation, without any extravagance—yea, even below what is just,—it would appear that even the minimum mentioned is considerably *less* than that absolutely required; and we know of one case, at least, where *more* than the sum mentioned is given, yet, with a very small family, and with the utmost care and prudence, it is found entirely insufficient. The congregation has, however, nobly responded to their pastor's wants, and become responsible for the debts contracted for a bare sustenance. Now, in several of the cities mentioned we have pastors settled, and with considerably *less* than the minimum spoken of, and we do not believe that with the strictest economy, one of them can live on the above-mentioned sum. How do they live? Only by the sacrifice of many of the necessaries of comfort, from personal resources, or by the private contribution of some friend or friends. Are these things necessarily so? Are the congregations, as a general thing, doing as God hath prospered them—are they giving as they are able? Let any of the families, living as their ministers should live, add up the items of their household expenses, and tell us the result. We believe that it is the province of Synod to take these matters into consideration, and act upon them for the honor of Christ's cause and his ministry.

Notwithstanding the "cold water" thrown on this subject by some members at the recent meeting of Synod, we might present several reasons to sustain it, but not at present. Some narrow-minded, selfish, worldly man, may perhaps say that the inadequacy of ministerial support should never be advanced as a reason for the prevailing deficiency in the ministry; that they are spiritual men, and should be so spiritually minded as not to mind such earthly things. Dr. Guthrie, of Edinburgh, speaking on this point, says: "It is very easy to talk of ministers being men of spirituality; I wish we were more so than we are; but I would pray such talkers to remember that we are men of like passions with themselves, and like infirmities, too. My doctrine is,—Lord, lead us not into temptation; and I want every Christian parent to be delivered from temptation, to which I know some of them have yielded, of turning away the aspirations of their children from the ministry, and directing them to more lucrative occupations; and I want our young men of talent to be delivered from the temptation of seeing their brethren made comfortable in other professions, while they are ground down with difficulties. I don't want our ministers to be doing, what I know some of them are doing, maintaining themselves on their private means, or what does not belong to them but to their children. The situation of that man is far from being enviable who is expected to maintain certain appearances in society, and has not the power of doing so; who is thrown, with a large and generous heart, into scenes of distress, only to have it wounded by his inability to re-

lieve them; who often feels himself exposed to the suspicion of meanness, when, in point of fact, he and his partner pass many a bitter hour considering how they may not disgrace the manse, the ministry, and their Master, by standing debtor to the world's books; and whose steps to the house of sorrow, to bridal and to burial scenes, to his study, and his very pulpit, are haunted by a spectre—that spectre, debt! The man who has his back loaded with the burden of debt, or the energies of a once elastic mind pressed down by the fear of it; who is called to be respectable in appearance, to be generous in his charities and hospitable at home, and is denied the means of being so—is cruelly used. He is called to make bricks, and refused straw.

“Feeling, that if he had carried to any other market, devoted to any other profession, his industry and unblemished character, his long years and weary nights of study, the genius and talents which God has given him, he would have secured for himself and family, both comfort and affluence—that man may be, as I hope he is, ready, with God's grace, to carry his Master's cross—yet, harassed and distressed, the black shadow of debt upon his path, with accounts on his table he does not know how to meet, and with children around him, happy, in their ignorance of a father's difficulties, he does not well know how to feed and clothe, and get out into the world. Believe me, such a man is not in the fittest state to write a sermon, or meditate a prayer, or go with sympathizing mind to kneel by the bed of death, and weep with them that weep.”

These truths are pertinent to us in America as in Scotland. What the responsibilities and difficulties of a minister are, none but a minister can tell. Is there any office so calculated to weigh down the human soul as that of a minister? To look down and see his hands red with the blood of souls—to hear that awful sound constantly ringing in his ear, “If any of these little ones perish, the consequence will be at your door.” Where is the office that requires so much profound study—so much energy and perseverance—so much wrestling with God—so much sterling courage as that of the minister! He is not a person who should be obliged to study how he may make ends meet; how he is to be hospitable and honest, and how he is to act, without bringing disgrace on the Church. If the congregation think of this, they should think it their duty, first, to pray for their minister, and the next thing to try and support him. We do not advocate the position, that the minister must be *rich*; far from it. “Give me neither poverty nor riches,” is the sentiment uttered by us, and the position we maintain the ministry should occupy.

We might have spoken of the necessary expenses in the country, but for that we have not space at present. We may speak of it again. If the matter be honestly looked at, it will be seen, that in many cases we are far below the standard of common justice. Let the elders, the trustees, and the ministers in our churches think of these things, and remember, that they owe their all to Him who bought them with his blood. Under Him, they owe more to the

ministry than to any other institution on earth ; then, sustain them not grudgingly, nor of necessity, but cheerfully, and soon shall the thinned ranks be increased. But another great want, and one intimately connected with this, is that of *prayer* ; earnest pleading with God for our youth, our young men, our families, our churches, our seminaries, that the work of God may be revived, that the Spirit of God may rest largely upon us, and that we all may become so deeply impressed with the value of souls and the urgent necessity of more earnest devotedness in God's work, *then*, not only will the liberality of the Church be largely increased, but her sons will, by scores, dedicate themselves to the work of the ministry. How necessary *for us* to pray the Lord of the harvest to send more laborers into the harvest:—the fields are white. Let us feel more the necessity of prayer, and let us wait with earnest expectation at the throne of grace, pleading for the fulfilment of His promise, and His Spirit shall be poured upon all flesh ; then shall there be found not only an adequate support, but *men* offering themselves to God ; and soon we shall see the fulfilment of that prayer, which has been uttered in all ages,—*Thy kingdom come.*

ALPHA.

 NEGATIVE RELIGION.

A CONTEMPORARY Journalist describes a large class of professors, made up of those who have received a religious education, who have been trained up to an *outward* conformity to the precepts of the Gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a NEGATIVE RELIGION.

They do not defraud their neighbor.

They do not neglect the poor and needy.

They do not run a round of gaiety and folly.

They are not drunkards.

They are not swearers.

They do not bring up their children without some regard to religion.

They do not cast off the fear of God.

BUT

They do not *love* him.

They do not experience his love shed abroad in the heart.

They do not enjoy vital, heartfelt religion.

They do not give God their hearts.

They do not delight themselves in him.

They do not esteem his word more than their necessary food.

They do not love the habitation of his house, and the place where his honor dwelleth, though they attend it.

They do not enjoy the peace of God, which passeth all understanding.

They are not temples of the Holy Ghost.

A HARD CASE.

“I do not know but that, after all, I shall have to give up the pulpit and take to teaching school.” So said a valued and highly respected pastor to us, not long since. He has been in the ministry for fifteen years or more, and has performed his duties with great fidelity and acceptance, but has never been adequately supported. His style of living is frugal, and his efforts to live upon his salary have been in every way commendable; but still he has constantly found himself in pecuniary difficulties. The little patrimony he once had, and which should have been kept sacred for his family in case he should be called away, or, at any rate, for his children, has been drawn upon time after time, until it is all gone. He has resorted to various expedients to make up the deficiency which still occurs, but his embarrassments are such that he sees no alternative but that he must ultimately leave the pulpit, and resort for support to the school-room.

This is a hard case, and yet it is by no means a solitary one. This minister greatly prefers continuing in the pastoral office; he spent years of study and a large sum of money in preparing himself for that work; his labors have been blessed, and it would cause him the utmost pain to be compelled to forsake it. In case he does so, he will probably be censured. He will be pointed to as one of the secularized clergy, and as loving the loaves and fishes more than Christ's cause and the souls of men. But what can he do? He must have food and raiment, and a home for himself and family, and these cannot be procured without larger resources than are furnished by his people. He cannot live on air, and he ought not to involve himself in debts which he knows he has no means of liquidating.

This case presents, in its proper light, the difficulties under which many of our ministers labor. It furnishes the true reason why many of them are farming, teaching, and engaged in other secular employments. We do not believe there is one in every hundred of them who would voluntarily abandon their proper work for these occupations. They are driven to it by stern necessity. It is this or starvation. Who can blame them? “If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.” For our part, unpleasant in many respects as is the spectacle, we cannot but think that in the sight of God they are justifiable. No man is to be expected to go on such a warfare at his own charges.

The Church, however, should look at this matter. The responsibility ought to be placed where it belongs. This secularizing of the clergy lies at the door of parsimonious congregations. It is they who drive ministers into worldly employments. The salaries they offer are wholly inadequate; they are unwilling to do by their ministers what justice and religion demand. It is a mockery to offer them \$800, when common reflection and repeated experiments

should convince them that, with all the economy that can be used, less than \$1200 will not suffice. It is gratifying to know that in many instances the salaries of pastors have been increased, but it is doubtful whether, even in most of these, the addition has been at all commensurate with the increased cost of living. There is still room for much improvement.

One important step towards remedying the evil would be for every church to have a parsonage. Relief from the important item of house rent would be an efficient help to the poverty-stricken pastor. If two or three energetic members in each church should take the matter in hand, they could probably accomplish it. Where sufficient funds cannot be raised to build as commodious a house as is desired, let it be so constructed that it can be added to afterwards. At any rate, let the effort be made. People cannot tell what they can do until they try.—*Presbyterian.*

AN UMBRELLA FOR A RAINY SABBATH;

OR, TWENTY-TWO GOOD REASONS WHY I ATTEND CHURCH ON SABBATHS, RAINY, MISTY, OR HOT.

1. BECAUSE God has blessed the Sabbath day, and hallowed it—making no exception for rainy Sabbaths.—2. Because I expect my minister to be there, and should be surprised if he were to stay at home for the weather.—3. Because, although he has been faithfully present through many storms, I see that his health is as good as mine, who have been so frequently absent.—4. Because my absence, for slight reasons, will lead him to think that there is some personal objection to him, when, perhaps, he is devoting all his energy to the salvation of his charge.—5. Because my non-attendance is calculated to paralyze his exertions, and lead him to suppose that his visits and sermons are useless.—6. Because if his hands fall through weakness, I shall have reason to blame myself, unless I sustain him by my prayers and presence as I should do.—7. Because God has blessed me with the means of obtaining such precautions against the weather that I am in no real danger.—8. Because, by staying away, I may lose the sermon that would have done me great good, and shall lose the prayers which invariably bring God's blessing on the true heart.—9. Because, whatever station I hold in the Church, my example must influence others; for if I stay away, why not they?—10. Because on any important business, bad weather does not keep me in the house; and Church attendance is, in God's sight, very important. (See Heb. 10: 25.)—11. Because, among the crowds of pleasure-seekers, I see that no bad weather keeps the delicate female from the ball, the party, or the concert.—12. Because, among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ; for true love rarely fails to meet an appointment.—13. Because a fear that my clothes might suffer, shows that I think more of them than of that beauty of holiness which God so approves.—14. Because I am Christ's soldier, signed with

his signet; and he is a poor soldier who retreats to his house because of a cloud.—15. Because, though my excuses satisfy myself, they still must undergo God's scrutiny; and I must be well grounded to undergo that. (See Luke 14 : 16.)—16. Because there is a special promise: where only two or three meet together in God's name, He is in the midst of them.—17. Because absence from church, for reasons which would not keep me from going to buy a pencil on week-days, must be discouraging to all true friends of the Church, particularly its ministers.—18. Because an avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then like Peter do not know him.—19. Because my faith is to be known by my self-denying good works, and not by the rise and fall of the thermometer.—20. Because, by a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise, my last work on Saturday night will be as great a sin as though I had worked on the Sabbath itself.—21. Because, though I should lose some custom by an early closing of my business on Saturday night, I should cheerfully make such sacrifice for the favor of God and the testimony of my conscience.—22. Because I know not how many more Sabbaths God may still vouchsafe me; and it would be a poor preparation for my first Sabbath in heaven, to have slighted my last Sabbath on earth.—*Ex. P.*

CORRECTION.

AMHERST, January 29th, 1857.

MR. EDITOR:—Without my knowledge, the "Glasgow Examiner," of the 11th October, has, I find, come into your hands. To a friend in Glasgow, I expressed my desire, that no public notice might be taken of the presentation to me there. It appears, however, that overflowing affection of some relative or friend could not be restrained. Under this influence, and through a very limited knowledge of Nova Scotia, the pen of the writer, as I suppose, has imperceptibly slipped into a serious blunder in the following clause of a sentence: "And as being the chief instrument, under *God*, for the preservation of Presbyterianism in Nova Scotia." This, by mistake, was put for Amherst. God has been pleased to bless my instrumentality for the preservation of Presbyterianism in the counties of Cumberland and Westmoreland, but to say that I have been the chief instrument for the preservation thereof throughout the province, is to *rob* both the living and the dead. It had lived and been preserved in the province, had I never been born. To the labors of the McGrigars, the Grahams, the Patricks, Rosses, Waddles, Keirs, McCullochs, and a host of other worthy names, who have immortalized their names for the spread of Presbyterianism in Nova Scotia, I bore public testimony many years ago, and sorry would I be now, to adorn my brow with a single laurel snatched from theirs. By inserting the above, you will do justice and oblige,

Yours, &c.,

ALEXANDER CLARKE.

PHILADELPHIA MISSION TO THE ISRAELITES.

REPORT FOR MARCH, 1857.

THE work of visiting, and religious instruction, as well as the distribution of the Holy Scriptures, has been continued during the month by the missionary with increasing interest, access to new families has been gained, and in one instance three Jewish children, two girls and one boy, were placed, by the instrumentality of the missionary, in the Sabbath-school attached to the Presbyterian Church, North Sixth Street; the mother of the children being herself in part convinced of the Messiahship of Jesus Christ, her husband being an irreligious and careless Israelite.

One Israelite, of atheistical principles, a short time since, was unwilling to read God's word, nor would he allow his children to read it themselves. During the month he has consented for his children to read the Bible, and he himself has taken the same course. Another Jewess, a widow lady, has also consented to let her three children attend the Sabbath-school, to be sent the first Lord's day in April. On account of sickness she was prevented from letting me conduct them thither last Lord's day.

An Israelite, a graduate of Holland, and Professor of Ancient and Modern Languages, and lately arrived, has paid me several visits at my residence, and accompanied me to church to hear the Gospel preached. Although we have not at present the Hebrew Scriptures, the stock being exhausted in the Philadelphia Bible Society, twenty-one copies, in English, German, and French, and two copies of the Psalms in the Hebrew, have been disseminated among the Israelites. Tracts, in various languages, 1304 pages.

S. B.

EXTRACT OF A LETTER FROM REV. J. CALDWELL.

ROORKEE, Feb. 6th, 1857.

DEAR BROTHER STUART:

Accept my best thanks for the copy of the "Evening Bulletin," containing an account of the "Second Anniversary of the Young Men's Association," which I read with much interest. The speeches of the occasion were, I think, very appropriate, and that of Governor Pollock's peculiarly so. It is a matter of the most heartfelt thankfulness to God that the great State of Pennsylvania has such a man at the helm of affairs.

Your Association is an exceedingly important one, and will, without doubt, exert a beneficial influence on the rest of the community far greater than its members can conceive of. Let but such associations be formed throughout the Union, and by the blessing of the Most High, our beloved country is safe, amid all the dangers with which she is at present threatened. I have not leisure, however, at this moment, to tell you half of what I would like to say in reference to this subject.

I have not yet been able to commence the building of my chapel

and school. I expected the site which has been granted me would be available last November. The delay is caused by the non-removal of the native huts which occupy the ground. The occupiers of these huts either have had notice to quit, or will get notice to that effect, in a day or two. I am watching the course of things very narrowly, and the very hour I find the ground available I shall commence operations. I forget whether I mentioned in a former note that I had purchased 50,000 large brick (one foot long, half that in width, and proportional thickness), for my chapel. This quantity, I think, will be about sufficient for the building. Door frames, &c., have been made, and I hope when once fairly begun to have the building ready for occupancy in six or eight months.

I have received a few more subscriptions since I wrote you last, but these come in now very slowly.

There has been so much rainy weather here lately that I have been prevented from going to the bazar to preach as usual. I hope, however, to go daily from this time forth.

With kind Christian regards, believe me, yours affectionately,
J. CALDWELL.

Editorial.

THE CLOSING OF THE THEOLOGICAL SEMINARY.

THE exercises of the recent Session of the Theological Seminary were brought to a close at the appointed time. Three students had been in attendance during the Session. At the close of the examinations the following was announced as their standing: Messrs. Samuel Boyd and Robert McMillan were referred to their respective Presbyteries for licensure, and Mr. R. Graham Finney was advanced to the third year. Two students, under the care of the Philadelphia Presbytery, Messrs. Joseph Fleming and George Hogg, were prevented, by unavoidable circumstances, from attending. They were retained in the position appointed to them the previous year; it is hoped they may both be found in the Seminary next winter. The students in attendance gave every evidence of diligence and improvement.

THE MEETING OF SYNOD—ECCLESIASTICAL CONVENTION.

By a notice on the cover, it will be seen, Synod meets on the third Thursday (the 21st day) of the present month, in Cedarville, Ohio, at 3 o'clock, P. M. Also, on the cover will be found directions for members, East and West, as to the way of getting there. The Convention, to which the first article in our present number refers (and to which we invite attention), will meet on the *Wednes-*

day preceding the meeting of Synod, the 20th of the present month, at the same place, at 3 o'clock, P. M., "in order to determine whether the present mode of existence shall be continued, or the delegated character of Synod be terminated?"

CALLS ACCEPTED AND DECLINED.

At a recent meeting of the Fourth Congregation in the City of Philadelphia, a call was moderated in favor of Mr. S. P. Herron, which has been by him accepted. At the same meeting of Presbytery at which the above was sustained, a call was received from the Grand Cote Congregation, under the care of the Western Presbytery, in favor of Mr. Matthew McBride, which was declined. We have heard also, though indirectly, of the recent settlement of Mr. N. K. Crow, and Rev. A. R. Gaily. Would it not be well when such things occur, to have officially, the facts announced through the pages of the Banner?

NOTICES OF NEW PUBLICATIONS.

A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD. Consisting of a meditation for the evening of each day in the year, upon select texts of Scripture. Humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By William Mason, Philadelphia Presbyterian Board of Publication, 265 Chestnut Street. 12mo. pp. 504.

This, like the volume we mentioned in our last, for the morning, is a book that will commend itself to the Christian wherever it is known. It is full of precious truths, ever directing the mind to Christ, and cannot be read but with profit. Mason's Spiritual Treasury should find a place in every Christian family.

ISABEL; OR INFLUENCE. Philadelphia Presbyterian Board of Publication, 265 Chestnut Street. 18mo. pp. 155.

The writer of this little work knows the secret of *influence*, and the book is calculated to make its readers know the great object of life; it is well calculated for youth.

A Series of Tracts on the Doctrines, Order, and Policy of the Presbyterian Church in the United States of America, embracing several on practical subjects. Vol. 9. Philadelphia, Presbyterian Board of Publication, 265 Chestnut Street. 12mo. pp. 388.

This book contains twenty-five tracts on different subjects. Like the other volumes of tracts published by the Board, it is calculated to do good wherever it is read.

HAVE WE ANY USE FOR THE BIBLE? and WHO WROTE THE NEW TESTAMENT?

Are tracts published by the Reform Tract Society of Cincinnati, and are the production of our brother, Rev. R. Patterson, in that

city, following the two already noticed. The former of these, "is an examination of the pretended sufficiency of the inner light; and a demonstration of the necessity of revelation from the ignorance and immorality of ancient and modern heathen, and infidels, and an illustration of the truth of Solomon's saying: "Where there is no vision the people perish." The latter is an able vindication of the genuineness and authenticity of the New Testament. The tracts may be procured through Mr. Patterson, or the Reform Tract Society.

DOMESTIC DUTIES; or The Family as Nursery for Earth and Heaven. By Rev. Rufus W. Bailey; 18mo., pp. 120.

CHILDREN OF ABRAHAM; or Sketches of Jewish Converts, being in part a Sequel to "Leila Ada;" 18mo., pp. 120.

ANNIE GREY, and other Sketches. By Olive; 18mo., pp. 72.

The above little works are all published by the Presbyterian Board of Publication, 265 Chesnut Street, Philadelphia. They are principally designed for children, though old persons will be profited by reading them. They are good books for the Sabbath-school.

OBITUARY.

SESSION OF REFORMED PRESBYTERIAN CHURCH, CHICAGO—ON THE DEATH OF THOMAS FLOYD.

RESOLVED, That this Session regard the death of their beloved brother, THOMAS FLOYD, as a solemn and instructive calamity. It is so, both to this Session and to the congregation.

Mr. Floyd was one of the most active and efficient members of this court; laborious and useful in promoting the interests of the Church. He was always punctual in attending the meetings of the courts of God's house, and faithful and diligent in discharging his duties, both in his personal and official relations. The Session has lost a wise counsellor, the congregation a much loved and much needed officer, and his family, a head, over whose departure they have good cause to mourn.

Died, on the 20th of February, 1857, in the City of Chicago, THOMAS FLOYD, in the 53d year of his age.

Mr. Floyd was a ruling elder in the Reformed Presbyterian Church, at the time of his death. At the age of twenty, he joined the Presbyterian Church in Rathmilton, Donegal County, Ireland, then under the pastoral care of Rev. Edward Reed. Shortly after that, he emigrated to America, and connected himself with the Reformed Presbyterian Church, in the City of Baltimore, rejoicing in the privilege of doing so, because his predilections had always been in favor of the Covenanter Church. In 1827, he removed to Centreville, Butler County, Pa., where he became an active and zealous member of the Reformed Presbyterian Church, in that vicinity. He was ordained a ruling elder in that Church,

then under the pastoral care of the Rev. A. W. Black. His energy and liberality contributed largely to the erection of a commodious and comfortable house of worship for that congregation. During his residence in Centreville, he was married to a daughter of the late Judge Bovard, an active and influential member of the Associate Reformed Church. She passed to her reward before him.

In 1850, Mr. Floyd removed to Chicago, being influenced very much to make this place his future abode, by the fact that he could there enjoy the privileges of God's house, in that department he loved above all others. He became an energetic member, and was soon chosen a ruling elder in the congregation, at that time under the care of Rev. A. M. Stewart.

Mr. Floyd loved and served the Church of God, because he loved with his whole heart her living Head. By a life of practical religion, both as a member of the Church, and, for a quarter of a century, as a ruling elder, he gave unmistakable evidence of his attachment to his Saviour, and to the principles of the Covenanted Reformation. These principles he well understood, and, with enlightened Christian liberality, he knew how to apply them to the existing state of society. It was a deeply cherished object with him, to preserve and build up the Reformed Church, in the great city of the West. He devoted his time and means, with hearty earnestness, to the attainment of this end. The congregation he has left will feel, as they deplore his loss, and they will show how they appreciate his worth, by sustaining the organization he loved so much.

Our brother has gone to his rest. He died as a Christian should, in firm and unwavering reliance on the merits of his Saviour. One of the last intelligible expressions uttered by him, was, "For me to live is Christ, and I think, yea, I am sure, to die is gain." In all his sufferings, protracted as they were to a most extraordinary length, he never uttered the slightest complaint against his Heavenly Father. He asked to live for his children's sake, and for the sake of the Church, but always with the qualification, "Not my will, but thine be done."

"Mark the perfect man, and behold the upright, for the end of that man is peace."

The writer of this, in the providence of a kind Saviour, chanced to be with him in his last illness, and rendered to him, as he was enabled, the consolations of our holy religion. He had known him intimately for twenty-five years; had presided over the congregation where he was a member; had ordained him as a ruling elder, and had been sustained in the beginning of his ministry, by his wisdom and counsel. He saw him at the last, dying as he had lived, in the confident hope of everlasting life, through our Lord Jesus Christ.

A. W. B.

DIED, at her residence, at West Barnet, after a short illness, upon the 30th of January, 1857, MRS. BACHOP, wife of Mr. Archibald Bachop, of Barnet.

This lady has been suddenly cut off in the prime of life, being only 36 years of age. Although, however, her life has been but short, she has, nevertheless, lived long enough to secure the affectionate regard of a large circle of friends and acquaintances, who now sincerely mourn her loss.

Mrs. Bachop was possessed of talents and accomplishments of a very high order. In early life she had received an excellent education, which she improved by subsequent reading and reflection. Her studies were not confined to the politer accomplishments, which usually constitute the curriculum of female education, but had extended into departments which are generally regarded as the special province of some of the learned profession. She was possessed, moreover, of still higher attainments than any of these; she had studied much in the school of Christ, and knew Him, whom to know is life eternal. Born in a Christian family, enjoying the advantages of parental training and example, her mind seems to have been early and deeply imbued with the great principles of the Christian faith. In the year 1843, she made a public profession of her faith in Christ, by uniting with the Reformed Presbyterian congregation of Ryegate, then under the pastoral care of Rev. James Milligan. In 1854, she connected herself with the Reformed Presbyterian congregation of Barnet, in connection with the General Synod of R. P. Church; and since that time until her death, she has continued, not merely a consistent, but a highly useful member of that congregation.

Mrs. Bachop was what might be called "a Bible Christian." She delighted in the law of the Lord. It was sweeter to her taste than honey, and more precious in her estimation than the most fine gold. The book of Psalms (which she had committed to memory in her early life), she spoke of as being specially comforting to her heart. She loved to meet with God in the ordinances of his grace. The sentiment expressed by the Psalmist, she could truly appropriate as her own. "I joyed, when to the house of God, go up they said to me." Well can we remember the expression of chastened delight which lighted up her pale, interesting countenance while seated in the house of God, hearing his word. The prayer-meeting, too, was her delight. There she enjoyed communion and fellowship with that God who has promised to meet with the twos and threes that come together in his name. One of her last injunctions to her husband was, to do what he could to keep up the prayer-meeting.

As she lived the life so she died the death of the Christian. Her latter end was peace. In Christ she triumphed over the last enemy. It was her request, that an exhortation should be delivered at her funeral, founded upon the words of the Psalmist, "They that know thy name will put their trust in thee." This exhortation was delivered, according to request, by the Rev. J. Bole, of Ryegate, Rev. Mr. Goodwillie, of Barnet, leading in prayer. Ministers of all the different denominations in the vicinity were present

upon the occasion, and her remains were followed to the grave by a large company of friends and acquaintances. We know not what epitaph may be placed upon her tomb, but we know of none more appropriate and expressive than that which was sometimes written over the graves of the early Christians. "Requiescat in pace." She rests in peace. J. B.

RYEGATE, March 11th, 1857.

DIED, at Bloomington, Indiana, on the 21st of October, 1856, DORRANCE B. WOODBURN, a ruling elder in the Reformed Presbyterian Church of that place, in the seventieth year of his age.

Mr. Woodburn was born near Louisville, Jefferson County, Georgia, August 10th, 1786, and removed in early life with his father's family to Chester District, South Carolina. During the war with the British in 1814, he spent nearly a half year in the American camp in the neighborhood of Charleston, where an attack of the enemy was expected. Mr. Woodburn was brought up in the Associate Reformed Church; but becoming dissatisfied with that body principally for its toleration of Slavery, he felt that he could not conscientiously remain in its communion. He thus expresses himself when making application by letter to the Rev. H. M'Millan, at that time Pastor of the Reformed Presbyterian Church in Chester District: "The subject which most forcibly struck my attention, and which has been the subject of some anxious reflections on my part, is that of Slavery. This I consider to be both a moral and political evil, quite contrary to the law of God and of nature, and in direct opposition to the Declaration of Independence, and an open violation of republican principles. I consider a people who have made the profession we have done, as highly criminal in this point. I have also considered myself as chargeable as the real possessor of the slave, while continuing in the same communion. I thus publicly countenance the practice and passively sanction a measure which I utterly abhor." It was some time in the year 1823, that, for the reasons here so well and so strongly expressed, he dissolved his connection with the Associate Reformed, and united with the Reformed Presbyterian Church. Not long after this, he was ordained an elder. In the fall of 1830, he left his southern home, the land of the slave, to find for himself a new home in a free State. In the Providence of God he was directed to this place, and from that time to the time of his decease, he has pursued the even tenor of his way, diligent in his business, fervent in his spirit, serving the Lord. Though in many respects much favored by Divine goodness, and contented with that lot which had been assigned to him, yet he was not without his afflictions. Death visited his household, bereaving him of a wife, and son, and daughter, in the space of a few years.

Mr. Woodburn was of an amiable disposition. He loved, we were about to say, almost to excess, those things which make for peace. He was esteemed by all who knew him; he was consistent

in his profession, punctual in the discharge of his duties, walking humbly with his God. He died as he had lived, trusting in that Saviour, whose religion he had professed and adorned by his walk and conversation.

“Mark the perfect man and behold the upright, for the end of that man is peace.”

JAMES CAMPBELL departed this life on the 28th of September, 1855, aged 46 years and 6 months. He was born in the County of Down, Ireland, where he was raised in the Presbyterian Church, under the ministry of the Rev. Mr. Woods, of Bangor. He emigrated to the United States in 1835. After spending some months in Pittsburg, he purchased a farm in Wayne Township, Crawford County, Pennsylvania, where he soon afterwards settled. By his industry he had acquired a competency of this world's goods. He was engaged in building a comfortable dwelling for his family, when he was seized with his death-illness, to be taken to a house not made with hands. He was an Elder of the Reformed Presbyterian Congregation, Cochrantown. His steadiness, and the active interest he displayed in the cause of Christ, promised much usefulness in the Church of God below, but it was the will of his Heavenly Father to remove him to the Church above. He left a wife and five children. After exhorting them to live in the fear of God, and committing them to the Divine care, he fell asleep in Jesus. His last words were, “I know that my Redeemer liveth.”

N.

THOMAS SMITH, aged 80 years, died on 24th of April, 1856. He was born in Ballymagerry, County Antrim, Ireland. He emigrated to America in 1796. He has resided more than half a century in East Fallowfield, Crawford County, Pennsylvania. He was one of the pioneers who cleared the forests of Western Pennsylvania. He was also one of the original society which met stately for prayer and Christian conversation, and which formed the germ of the Reformed Presbyterian Church at Shenango. The members of this society, Wm. Campbell, Samuel Rodgers, Hugh Cathcart (brother to the Rev. Thomas Cathcart, of Ballybay in Ireland), John Stevenson, and James Strahan, have all gone before him to their reward. Mr. Smith, the latest survivor, continued a consistent and a useful member of the Church till death. His death was occasioned by a fall from the hay-loft of his stable, causing a fracture of his left arm, from the effect of which he survived only six weeks, during which time he suffered great pain in the exercise of the greatest Christian patience. Out of a family of seven children, he left behind him a wife and three daughters. He died confident in the hope of everlasting life, through Him who “is the way, the truth, and the life.” “Blessed are the dead that die in the Lord.”

N.

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